Advices concerning the term

Aslu-d-Dīn

A short excerpt written by

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(May Allāh free him)

Original text: "*Prirucnik tragaocu za istinom, risale uleme Nedzda*."

German translation: "*Hinweise zum Begriff des Aslu-d-Dīn und was daraus resultiert. Denkanstoß für den Widersacher des Tawhīd*", translated by Abu Muhannad al-Balqāni.

English publication: The True Tawheed

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ﴾

"And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to the truth, and to establish prayer and giving zakāh. And that is the correct religion."

Sūra al-Bayyinah [98] verse 5.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of Allāh, the Most Gracious, the Most Merciful

Shaykh al-Islām Muhammad ibn Abdul-Wahhāb said:

"Aslu Dīn al-Islām and its principles are in two issues:

The first: The commandment of worshipping Allāh alone Who has no partners, the incitation to this, allying based on this and declaring takfīr on whoever leaves this.

The second: Warning against shirk in the worship of Allāh, being harsh in this, having enmity based on this and declaring takfīr on whoever commits this.

And those who oppose this are of several kinds.

The worst of them in opposition is the one who opposes all of this.

And among the people is the one who worships Allāh alone but he has not rejected shirk and does not show enmity toward its people.

And among them is the one who shows them enmity but does not declare takfīr upon them.

And among them is the one who does not love tawhīd nor does he hate it.

And among them is the one who declares takfīr upon them (the Muslims) and claims that this (tawhīd) is cursing at the righteous.

And among them is the one who does not hate shirk nor does he love it.

And among them is the one who does not know shirk and does not reject it.

And among them is the one who does not know tawhīd and does not reject it.

And among them – and he is the most dangerous kind – is the one who acts upon tawhīd but does not know its value. So he does not hate whoever leaves it nor does he declare takfīr upon them.

And among them is the one who leaves shirk and hates it but he does not know its value, and he does not show enmity towards its people nor does he declare takfīr upon them.

And these have verily opposed what the prophets have come with from the religion of Allāh – subhānahu wa ta'ālā – and Allāh knows best."[1]

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[1] See: "Risālah Aslu Dīn al-Islām wa Qa'idatuhu", translated by: www.al-aqeedah.com / https://t.me/alaqeedah99.

The foundation or the Arabic term "Asl" means something upon other things are build or something without something else cannot exist. In the religion (of Allāh), this foundation is the "foundation of the religion" or, as it is said in Arabic, "Aslu-d-Dīn". It stands for a compound consisting of beliefs of the heart, actions of the heart, (publicly spoken) words and actions; without them, the foundation of Islām or the one of at-Tawhīd cannot exist. Allāh tā'āla has, with His mercy, connected the entry to al-Jannah to it (i.e. the Aslu-d-Dīn).

Knowledge about this issue must be the most important matter in the life of very person as a mistake in it will be followed by the worst and that is, that one lacks the thing that, according to the word of Allāh, makes him a Muslim Muwahhid, and to it He (subhānahu wa tā'āla) has connected the entry to al-Jannah.

Regarding Aslu-d-Dīni-l-Islām, the cursed Shaytān has led many people astray and their mistakes are all summarized in the forms of opposing (the truth) that Shaykh Muhammad mentioned in his *Risālah*. He (i.e. the Shaytān) misguided people who are considered Shuyūkh and scholars and bear titles like the doctorate, the masters and others. One of the issues he (i.e. Shaytān) has ruined masses of people, is the *Mas'ala* of "the excuse of ignorance in major Shirk" whose content and (actual) problem many people did not understand! While this issue speaks about the punishment of a Mushrik due to his major Shirk – Is he going to be punished? When will he face his punishment (in this life or next) and why? – some preachers of ash-Shaytān have disfigured the subject of this issue. Thus, they ascribed the essence of the foundation of Islām and Tawhīd to the Mushrik, i.e. a creature that associates others with Allāh in one of His attributes – whether in His actions, attributes or simply the fact that the worship is only due to Him.[2]

So, you will find the preachers of ash-Shaytān using the excuse of "al-Udhr bil-Jahl" to ascribe Islām and Tawhīd to the one who could not get rid of his ignorance and (thus) committed major Shirk, which is the absolute opposite of the foundation of at-Tawhīd. Nowadays, this disgusting and devilish *bid'a*[3] is spread worldwide and it shows the loneliness of Islām within mankind. Its representatives are numerous in our regions![4] […]

After we have explained that the problem in the issue of "the excuse of ignorance in Shirk" is not the fact that the Mushrik is **not** included in the meaning of the foundation al-Islām to which the testimony {Lā ilāha illā Allāh} implies, i.e. whether a person who committed major Shirk is considered a Mushrik or a Muwahhid. Rather, the problem refers to the question when to carry out the judgments on the Mushrik, after the prophetic evidences have reached him, like the eternal punishment in the Hereafter or the permission of his blood, property, honour and others in this life. So, the answer to their

[2] Meaning: They consider a Mushrik a Muslim because of his ignorance.
[3] Innovation.
[4] Shaykh Ebu Muhammed refers to his home country. However, his words can be applied to any other place as well.

devilish innovation and their spurious argument is from the easiest (matter) and this is known by the common people and children of the Muslimīn!

These people need to be asked whether the testimony of {Lā ilāha illā Allāh} – without its fulfilment no one can be a Muslim – points to the obligation to believe that Allāh exists. They will reply that this is correct. Ask them if in this case the rule of "the excuse of ignorance in major Shirk" – which they use in a matter that does not have anything to do with it – means for them that they ascribe the essence of at-Tawhīd and Islām – meaning, the essence of {Lā ilāha illā Allāh} – to someone who does not know or does not believe that Allāh exists, and he was not able to reach the religious scriptures, i.e. texts that could clarify (these matters).[5] The smart ones amongst them must say now that "the ignorance" about (this issue) does **not** mean that they attribute the foundation and essence of Islām and Tawhīd, to which {Lā ilāha illā Allāh} indicates, and that someone who is not aware of this is a Mushrik and a Kāfir, i.e. not a Muslim Muwahhid. The ones amongst (the innovators) who claim that such a person is a Muslim because he could not reach the religious texts that speak of the existence of Allāh, is truly a Tāghūt, a friend of Shaytān and his preacher.

Go on to the next question that relates to the sovereignty of Allāh, i.e. His *Rubūbiyyah* (and) His actions. Ask them if someone who believes in another creator besides Allāh that creates out of nowhere or who provides out of nowhere and (other) similar things from the attributes of the *Rubūbiyyah* of Allāh, and at the same, this very person is an ignorant one who could not reach the religious texts that speak of the oneness of Allāh in His *Rubūbiyyah*. Has such a person fulfiled the foundation of Tawhīd and Islām and is he – according to them – a Muslim Muwahhid due to the rule of "the excuse of ignorance in major Shirk"? I expect that the smart ones amongst them will say, again, that such a person is a Mushrik and that he has not realized the foundation of Tawhīd and Islām, to which {Lā ilāha illā Allāh} indicates. How can he be a Muslim Muwahhid while he believes that there is another creator besides Allāh, and that between him and someone, that claims that Allāh does not exist at all (wa-l-'iyādhu billāh), there is no difference in the Dīn of Allāh except in the degree of (their) Kufr?

Continue with the next question regarding the right of Allāh to be worshiped alone, i.e. His *Ulūhiyyah*, and ask them if an ignorant person, who was not able to remove his ignorance and could not reach the religious scriptures, (and) who does not know or does not believe that only Allāh has the right to be worshiped, or who believes that the worshiped can be due to a creator besides Allāh – has he fulfiled the foundation of at-Tawhīd and thus be considered a Muslim Muwahhid due the rule of "the excuse of ignorance in major Shirk"? I except – but not as much as I did before – that the intelligent ones amongst them will say that such a person has not fulfiled the essence of at-Tawhīd and Islām and thus is not a Muslim Muwahhid. To the one who claims that such a human being is a Muslim Muwahhid who has realized the essence of Tawhīd and Islām, we say: In the basis of the judgement – not in the level of Kufr (meaning: some things are less "Kufr" than others) – there is no difference between the one who negates the existence of Allāh, one who believes in a second creator besides Allāh or the one (who believes) that

[5] Meaning: Do these people think that some who denies the existence of Allāh or does not know about it can be excused due to his ignorance?

worship is not only due to Allāh alone or someone (who believes) worship has to be dedicated to another creator. This is because the testimony {Lā ilāha illā Allāh}, that points to the foundation of the religion – the Aslu-d-Dīn – and which we translate as {No one has the right to be worshiped except Allāh} (and) which has its own *Shurūt* (conditions), *Arkān* (pillars) and *Lawāzim* (following conditions), i.e. conditions that follow immediately (and) whose disappearance mean that the basis from which they result also vanishes – this testimony means that Allāh exists, that He is the only Creator and the only one who has the right to be worshiped and that worship is dedicated only to Him and not to any creature.

Continue with the last issue and ask them about a human being that, for the same reason, dedicates his worship to a creator, or who refuses to worship solely Allāh, or who behaves arrogantly towards Allāh, and (ask them) if the rule of "the excuse of ignorance of major Shirk" means that such a person *still* fulfils the foundation of at-Tawhīd wal-Islām and hence is (considered) a Muslim Muwahhid (as he is just being ignorant)? When they understood from the previous questions that it is **impossible** that such a person fulfils the foundation of Tawhīd and Islām and is a Muslim, as he meets someone else besides Allāh with worship, or is being arrogant towards Allāh and refuses to worship Allāh alone, then all praise is due to Allāh (if they truly understood this issue)! However, if their arrogance surfaces and they claim that this certain person still fulfils the basis of Tawhīd and Islām and thus, he is a Muslim Muwahhid, then their ignorance concerning {Lā ilāha illā Allāh} and their opposing (of the truth) clearly emerges. Those are true Tawāghīt, friends of Shaytān and his preacher – those who hold the view that a Mushrik, that worships others besides Allāh, worships Allāh and that the "god" of the Mushrikīn – i.e. the one they wrongfully worship besides Allāh – is only Allāh, while at the same time they confirm that the Mushrik worships a creation! Allāh is sufficient for us, and He is the best Disposer. {Lā ilāha illā Allāh}, without its meaning through the heart, the tongue and though one's action the foundation of at-Tawhīd and Islām cannot exist (i.e. be present in a person), implies that He is the only creator, that worship is due to Him alone and that one has to dedicate his worship to Him alone, and to call others to it, and that the one who does not believe that Allāh exists, that He is the Creator and that worship is due only to Him (and) that the one who associate others with Allāh, is not from the followers of {Lā ilāha illā Allāh}. This is the foundation of ad-Dīn al-Islām; the disagreement between us and them, as you can see, refers to the foundation of {Lā ilāha illā Allāh} which they have been opposing for years and against the followers of the truth they have been at war.

If they begin to argue that they differentiate between (inner) belief and (outwardly shown and publicly spoken) words, I will tell them that Ahlu-s-Sunnah does **not** differentiate between the one who believes that someone amongst the creation has the right to be worshiped though he does not worship him, and the one who does not hold this belief yet worships (the mentioned) subject. Not even the people of desires, such as the *Murji'ah* and *Jahmiyyah* – whose disgusting *bid'a* is about something else – do not practise this kind of difference. According to all Muslimīn, these mentioned people are Mushrikūn, may Allāh save us from the wrong way! That's why you should stay away from the preachers who serve in the name of the cursed Shaytān! Are these Tawāghīt going to

say, when speaking about *Wudū'*[6], that whoever passes wind and does not know that this will make his *Wudū'* invalid, such a person still has *Wudū'* as this happened out of his ignorance? May Allāh destroy them, how much they are led astray!

It took very long for certain people to understand that it is **impossible** that someone, who committed major Shirk, has fulfiled the foundation of at-Tawhīd and thus is not a Muslim Muwahhid – regardless of whether he was able to remove his ignorance or not, such as the Ahlu-l-Fatrah and those who the message has not reached. It takes longer, and it seems it is going to take much longer, that people will understand the next *Mas'alah* which the scholars of Tawhīd have mentioned, and the topic is about the meaning of {Lā ilāha illā Allāh}. Which *Mas'alah* exactly is it? It is about the issue concerning the negation within the foundation of Tawhīd and Islām of those who committed major Shirk, i.e. the belief that these people do not fulfil the foundation of at-Tawhīd wal-Islām and are not Muslimūn Muwahidūn, or (to sum it up) the Takfīr upon the Mushrikīn and his status in and regarding the testimony of {Lā ilāha illā Allāh}. Many people have already understood that it is impossible a person fulfils the foundation of Tawhīd and Islām when (at the same time) he commits major Shirk, which is the complete opposite (of Tawhīd). However, they have not understood that the foundation of Tawhīd and Islām vanishes when Shirk appears (and) such (a person) does not know the foundation of Tawhīd – which is the purification of ash-Shirk al-Akbar – (and) to which {Lā ilāha illā Allāh} points and therefore is not a Muslim. If he (holds this belief) knowingly (of the truth), he is a stubborn Shaytān. May Allāh preserve us.

Here are a few examples that will (help you understand) this issue:

Someone does now know that Allāh exists, or he believes Allāh does not exist, and another one believes Allāh (truly) exists and he has not committed Shirk al-Akbar in any forms of at-Tawhīd[7] **yet** he believes that the one mentioned first – who does not believe in the existence of Allāh – has fulfiled the foundation of Tawhīd and Islām and therefore is a Muslim Muwahhid. (Furthermore) He believes the second (mentioned) person is someone who was not able to remove his own ignorance and to reach the religious texts that indicate that the first person has no (belief in) Tawhīd and Islām and is not a Muslim Muwahhid. Can anyone say about the second one that he fulfiled the foundation, to which {Lā ilāha illā Allāh} indicates, that he knows {Lā ilāha illā Allāh} and he is (considered) a Muslim Muwahhid? The answer is clear. The second one is not a Muslim Muwahhid. He does not understand at-Tawhīd. He does not understand {Lā ilāha illā Allāh}: If he understood {Lā ilāha illā Allāh}, he would never believe that the first person fulfils the foundation of the most essential meaning of {Lā ilāha illā Allāh}.

I deliberately begin with an easy example to guide you to the truth about Aslu-d-Dīn in the Oneness of Allāh in the actions of His servants, i.e. at-Tawhīd al-Ulūhiyyah or Tawhīd al-'Ibādah because, as we found out, the religion of Islām does not differentiate between the one who has destroyed (his own belief of) the foundation of the meaning of {Lā ilāha illā Allāh} – whether in one's beliefs, words or actions – due to ignorance or (the one who destroyed his belief through) doubts. That's why the scholars speak about the conditions, pillars and following conditions of {Lā ilāha illā Allāh} *regardless* of (one's)

[6] Ablution.

[7] Tawhīd al-Ulūhiyyah, Tawhīd ar-Rubūbiyyah and Tawhīd al-Asmā' was-Sifāt.

ignorance. After this easy example, you can take (another) example of a man who believes in a creator besides Allāh, and (the example of) someone that believes Allāh has not the right to be worshiped, or (believes that) someone amongst the creation has the right to be worshiped, or (someone who) behaves arrogantly towards Allāh and the worship that has to be dedicated to Him only, or (someone who) worships a creature, and then the one that ascribes the meaning of {Lā ilāha illā Allāh} and at-Tawhīd and Islām to (them), or who is in doubt (concerning them). His judgement equals the one attributing the meaning of {Lā ilāha illā Allāh} to the one who does not know that Allāh exists, without any difference, except in the level of their Kufr.[8] May Allāh preserve us.

Regarding the second issue I have mentioned (the belief that the meaning of {Lā ilāha illā Allāh} is not fulfiled by the one who does not deny the ones rejecting the existence of Allāh, His right to be worshiped alone and that no one amongst the creation must be worshiped and other, similar things from the forms of major Shirk, the foundation of Tawhīd and Islām): Most of the ignorant ones who serve under the guise of "Shaykhism", "Tawhīd" and "Jihād" oppose this issue, who posit for the leaving of Tawhīd of the one *not* denying at-Tawhīd of someone that does not know that Allāh exists (and other forms of ash-Shirk), that he commits Kufr in opposing the message, i.e. the religious scriptures, in denying them, rejecting them, mocking or doubting them or who is ignorant about them, though he had the chance to reach them, turn away or avoid them, that – in case of an individual – the punishment is connected to and contains the term "rejecting the message".[9] Their wrong opinion indicates that as long as someone does not reject and refuse the message, he has (still) fulfiled the foundation of Tawhīd and Islām and is a Muslim Muwahhid.

We believe that the Book, the Sunnah and the *Ijmā'* of the Muslimīn clearly show that such a person is not a Muslim Muwahhid and he has not fulfiled the meaning of {Lā ilāha illā Allāh}; the opposing of the Book through rejection, refusing, doubts, ignorance, avoidance, mocking, stubbornness and others are a condition for the implementation of the punishment on the individual, like the case in which someone committed Shirk because of his ignorance he could not remove. We believe that whenever someone considers a certain act of major Shirk to be minor Shirk, such a person is a worse disbelieving non-Muslim than the one claiming it is major Shirk[10], yet does not deny Tawhīd and Islām from the one committing (Shirk). This is because we do not see any difference in this case, which we find by the ones saying that knowledge about the testimony {Lā ilāha illā Allāh} and the purification from ash-Shirk are a condition for their acceptance, however, later and under the guise of "the excuse of ignorance", ascribe the

[8] What the Shaykh is trying to say is that the one who makes Takfīr on the one excusing an Atheist and thus calls him a Muslim – as he is ignorant about Aslu-d-Dīn and Islām in general, must declare Takfīr on the 'Ādhir (excuser) of any other Mushrik, too, as both, the Atheist and the Mushrik, have destroyed the Shahādah in its foundation.

[9] He means the ones that do not declare Takfīr on the excuser of the Mushrikīn when the Hujjah has not been established to them. According to them, the excuser of the Mushrikīn are not declared Kuffār when the message has not reached them.

[10] The phrasing of the Shaykh helps stressing the fact that such a person is not a Muslim.

true foundation of Islām – to which {Lā ilāha illā Allāh} points – to the one committing major Shirk due to his ignorance which he could not get rid of.[11]

[11] Meaning: These innovators claim that knowledge about {Lā ilāha illā Allāh} is a condition for the acceptance of your testimony, yet when you commit Shirk out of ignorance, you're excused. This is a huge contradiction and opposes what Islām stands for and what Islām says about Mushrikīn.